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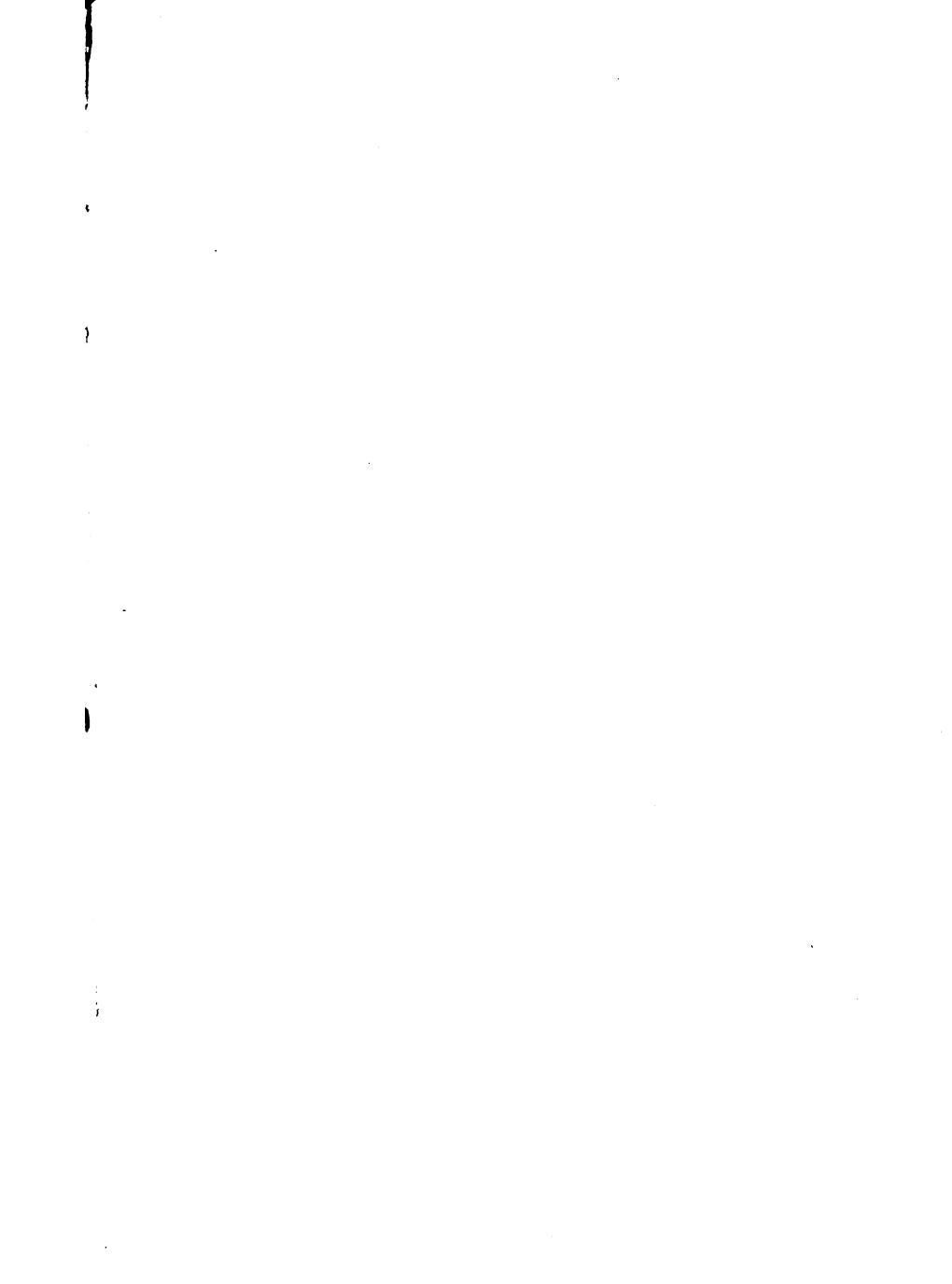
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THAT BOGEY MAN THE JEW

THAT BOGEY MAN THE JEW

BY
G. FRANK LYDSTON, M.D.,

Author of
Over the Hookah; Blood of the Fathers; Poker Jim,
Gentleman; Panama and the Sierras; Diseases
of Society; and Trusty 515

"An' the gobble-uns 'll git you
Ef you
Don't
Watch
Out!"

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To
S. J. K.

*A good American citizen, whose brains made
him; whom success has not spoiled; who is the
last word in integrity and in loyalty to friend
and principle, and is one of the broadest-minded
men I ever have known, this book is inscribed*

BY
THE AUTHOR



INTRODUCTION

I have written this little volume in the faith that, in the last analysis, the average American citizen believes in fair play and is not afraid of shadows, or of Bogey Men.

Saying "the dog is mad," because one wishes him dead, is an old "standby" for persons who have selfish special interests to conserve, or vicious impulses to gratify.

I do not believe that attempts of self-interested, ignorant and venomous persons to frighten the American citizen out of his wits ever are successful. I am especially skeptical of the success of the most recent attack upon a most useful and efficient class of our citizens.

"All cats in the dark alike are gray." It requires a lantern to tell which cat from which. Some people wear leather

goggles, thus carefully protecting themselves from seeing anything that they do not wish to see, and which, if seen, would rob them of most of their venom.

I have tried to be judicial in both defense and criticism of the Jew, but if I have shown some acerbity in my criticisms of his detractors, the justice of the cause which this book represents, and the illiberality and unfairness of the latest attack upon the Jew must be my apology.

G. F. L.

THAT BOGEY MAN—THE JEW

This little book is not by way of being a "propaganda." I was impelled to write it merely because taking up the gauntlet in behalf of the fellow who is receiving the punches is a sort of psychic habit into which I have fallen. I confess, too, that I am inclined to flare up a bit when anybody hurts the *amour propre* of my friends—and I have many among the Jews, whom I am proud to know. There are many Jews whom I do not, and never could, like—but, taking the social field by and large, I have met a lot of Gentiles that have not precisely appealed to me—although I believe that I am as loyal to my race as are most people.

Speaking metaphorically, I shall "spank" the Jew, now and then, in a

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purely impersonal and friendly way and in no pharisaical spirit. In a strictly impartial way, one can hold the mirror up to the other fellow without thereby claiming—even tacitly—cosmetic perfection for himself.

Those among the Jews whom I admire and like, appeal to me, neither because of nor despite their being Jews. Their race receives no more consideration at my hands than does the cut of their clothes or their political complexion—and yet, I confess that I am imbued with a fair share of what often passes for “race prejudice,” which, in the last analysis, as applied to inter-Caucasian antipathies, is not race prejudice at all, but merely race egotism, often admixed with clashing self-interests of one kind or another, religious bigotry and intolerance.

These various antagonistic things are by no means one-sided. The Jew possibly entertains more than his share

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of these human failings, for which he pays a price that is entirely too high. The Jew is not always more sinned against than sinning, and has in his own hands the remedies for many of the afflictions and affronts to which he is subjected. These remedies are slow of action, and not always easy of application, but given time, should be fairly effective.

Speaking of "race egotism": We all have more or less race pride and a subtle sense of superiority to men of another race. What the Irishman and the Englishman think of each other would not look well in print—indeed, it does not, for it sometimes gets into print. The average Englishman's private opinion of us Americans would not be flattering, if openly expressed, and it were well not to take too seriously his recent post-war public expressions of admiration. Once upon a time at a dinner of some

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pretensions; the toast: “Down with the Yankees,” was proposed, and everybody save two lonely Americans who chanced to be present, drank to and applauded the sentiment.

In vino veritas.

The English later discovered that we were their “cousins,” which is quite as it should be, but to some “Yankees” not reassuring—nor convincing. “Necessity knows no law.”

Possibly our English “cousins” may have forgiven us for the interesting events of 1775 and later, but that they ever will forgive us for the obligation under which we recently placed them, is doubtful. There’s a lot of human nature in humanity.¹

Let America be ever “on guard.” Nations which “have not,” quite humanly always regard with jealous ha-

¹This is not an appeal to the sympathies of the Sinn Fein, nor—as the author is not in politics—is it a bid for the Irish vote.

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tred those which "have"—and just now the United States is the one nation in all the world which "has." This "goes" for all and sundry.

Despite all the democracy "slobber" and "brotherly love" stuff mutually indulged in by Uncle Sam and our late "allies," there is not a single European national who would not dearly love to see us get the worst of it, providing Europe had no selfish use for us at the particular time.

The Jew says, "That d—d Gentile!" The Gentile says, "That d—d Jew!" The Frenchman (and some others that could be mentioned) says, "That d—d German!" the German returns the compliment with interest. Everybody says, "That d—d Wop!" or that equally "d—d Swede!" The various "damns" cover the entire ethnological field.

I repeat: this sort of stuff is not race prejudice, but race egotism and age-old

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human rivalry—which sometimes is in-human.

The American upper-class Jew should face his racial problems not as a Jew—for there is no room in the United States for “Jewry” as a profession—but as an American citizen. Possibly he can set an example to the rest of us, in the way of mending the error of his lowly brother’s ways.

THE GAME

The Jew has not appointed me his “attorney in fact,” nor have I assumed that function. This little book, therefore, is not a “brief” for the Jews—nor is it an apotheosis of him. I have written it merely as an on-looker at some of the games that continually are being played in the social amphitheater, which is not so very unlike the ancient Roman one, where various people who differed on this or that thing, or who—and this perhaps is more to the point—were in

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a helpless minority, were made the sport of emperors and pabulum for wild beasts.

To liken the lions, tigers, and wolves—both quadripedal and bipedal—of that far-off time to some of our modern ones, is not so far-fetched as it might seem at first sight, and the term “far-off” itself, perhaps, is, after all, euphemistic and quite courteous. This in the light of what “post-war” hysteria and fanaticism have done and still are doing to us, or—what is still more disquieting—*will* do to us if we do not wake up. Our laws are getting “bluer” day by day.

The favorite game in the social amphitheater now is, as it always has been, battledore and shuttlecock, in which one race, one class, or one sect or another—which happens to be the under dog—involuntarily enacts the rôle of shuttlecock. The star rôle, of course,

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is enacted by some jealous, selfish—and oft-times venomous—interest or other, vigorously wielding the battledore of prejudice—racial, religious, social, political or commercial.

It is lamentable, but true, that some of these games which, at least in the beginning, have for the social philosopher a tinge of the comic, all too frequently become social tragedies in which numerous varieties of prejudice crystallize into a “single-purposed” and, therefore, harmonious whole, doing good “team work” and serving as a *camouflage* for all sorts of selfish interests and sheer diabolism.

Sitting in the “bleachers” and watching the “play,” with no particular interest save to study it, I venture to hope that eventually we humans may get a glimpse of our true selves in the mirror of history, and that we one day may formulate a social “Hoyle” that will be just and fair.

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History, perhaps, is not so much at fault for our stupidity. We have read it, studied it—aye, and some of us have even written and taught it—yet have we ever failed to assimilate it. Which is why, so far as American interests are concerned, the Treaty of Versailles was the greatest and most humiliating fiasco and future trouble-breeder of which there is any authentic record.

Were I to write a brief for the Jew, I think that the labor of it would be simplified by the latest example of “Jew-baiting”—printed and circulated by one of the most distinguished Gentile exemplars of what America has to offer in the way of commercial exploitation by those whose bumps of acquisitiveness are dominant. (Far be it from me to assert that there are any Jewish dollars in the colossal fortune acquired by this gentleman. We Gentiles meticulously trace to its source every dollar that we

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acquire. We may not balk at ordinary “tainted money,” but money contaminated by the touch of the “Chosen People”—Heavens!)

Our critic probably will resent the appellation, “Jew-baiter.” He prefers the term, “Anti-Semite,” the former being considered by him “low-brow.” But, somehow, the “high-brow” term does not fit his stuff and so, “Jew-baiter” let it be.

If the critique of the Jew herein under consideration is to be believed, its alleged author affects a heroism of which no one hitherto has suspected him. He implies that everybody—excepting himself, of course—is afraid to tackle the Jew problem. Well, if that be “heroic,” it “goes double” for me. To take the other side of the argument and differ from the distinguished and influential polemist in question requires some

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“nerve.” And so, my illustrious friend, let us be “heroes” together.

It’s a great thing to have a hero in the family—and some families do need them so. Better a hero late than never. But perhaps it were better to have shirked and lived, than ever to have fought at all.

Please note that this book is not composed of unsigned editorials.

It is, of course, barely possible, dear reader, that the eminent critic and polemist did not have the entire 109,000,000 American Gentiles behind him.

Now, just at this point, let me say that, however much I may be out of sympathy with the alleged author, *i. e.*, the publisher of the propaganda in question—and “propaganda” it certainly is—I am still less in sympathy with those ill-advised persons who have attempted to suppress it or to prevent its circulation.

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To any free-born American citizen of average intelligence, the official attempts to muzzle the Jew-baiter that have been made here and there should be very amusing. Why should not anybody who so elects, criticise the Jew? Any pro-Irishman who chooses to do so, may yell his head off reviling England and the English, and we do not get excited over it. Even a certain group of newspapers may say anything they like about Britain and the British, and yet escape the attention of our authorities. The Jew must not expect too much, to say nothing of the danger of setting a bad example.

In the last analysis, suppression of liberty of speech or annulment of the freedom of the press—please observe, I said “annulment,” not curbing or regulation—is as dangerous to the Jew as it is to the rest of us. The more pride of American citizenship he has,

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the greater freedom he should grant to the fellow who froths and fumes at him. The Jew should do his part to prevent the Constitution of the United States from becoming a "scrap of paper," as some of us fear it may, in spite of the political "doctors"—and would-be doctors. Patriotic Americans are expected to fight, bleed, die, go to prison, or, what is worse, go "broke," if need be, for that dear old document. Why then, should the Jew object to suffering a little abuse in its holy name?

Again: self-interest demands that we all, Gentile and Jew alike, should stand by the Constitution. To choke the other fellow off when *he* wants to talk, is a bad precedent, for, you see, one is himself likely to want to talk some time or other.

Possibly Dr. Samuel Johnson had the right idea when he said that he believed that "Every man should have the right to express his opinion, and every fellow

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who doesn't like it should have the right to punch him in the nose."

Instead of asking for ordinances to prevent the sale of the disquieting propaganda—thereby abrogating the rights of the great collective American citizen, the writer and publisher, the vendor of the publication, and the prospective purchaser, and violating the freedom of the press—the Jew should "back-fire."

He can "back-fire" by following the example of his latest and most talked of traducer, and spending his good money to hire somebody to write a counter propaganda—if, like his venomous critic, he is not competent to do it himself. He then should spend a lot more in the publication and dissemination of his "counter." If the Jew counters scientifically, there is no doubt in my mind as to who will get the decision when that best of all referees, the general public, gets "on the job."

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Let the Jew remember that literary hacks come cheap—let him also read Aesop, and note the fable of the “Ass in the Lion’s Skin.”

I should be very much grieved if the reader should infer from what I have said, that I regard free speech and all that sort of thing as an unmixed good. It often is abused, and leads to unpleasant things, but the “muzzle” is the more dangerous evil, and besides, as I have said, we should stand by the Constitution—until we find something better. The “mice” are gnawing at that grand old document, to be sure, but we always can elect political “cats” and construct “traps.”

In thus speaking of the Constitution I am not unmindful of the fact that it is a bit “shop worn” here and there, and frayed at the edges, but it is a pretty good “steering wheel” at that. Some of its faults—which, perhaps, are minor

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ones—are due to ill-advised tinkering, of which its original framers probably would disapprove.

Descended from an ancestry of New England pioneers, who fought in the Colonial and Revolutionary wars to make the Constitution possible, I am one of those Americans who feel that it should be jealously guarded and loyally adhered to, until, as I have said, we can find something better.

The “equality” of man set forth in the Constitution of the United States is political. It does not carry with it social equality or recognition. This is an individual proposition and always will be. It never can be made a racial one. Everybody must win social recognition by his own efforts. Money too often buys it, merit once in a while—skilful “climbing” more often. Musty old ancestors sometimes get it and hold it for you. Those ancestors may have

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been pirates or Indian-robbing Knickerbockers—everything “goes” in the way of ancestry if it is sufficiently remote. The dust and rust of antiquity merely serve to aggrandize our ancestors’ pride of wealth in money and lands, whilst obscuring the sometimes dubious methods of their acquirement.

The Jew is an exception to the rule. We allow no merit to the antiquity of his family tree. If we Gentiles could show, like the Jew, that one of our ancestors wrote the Ten Commandments, there’d be no living with us. What *would* we do, if it could be proven that Christ really was not a Jew, but a Gentle? Who could build a hat large enough to encompass the universal Gentle head? What if we could prove that Solomon, wisest of mankind, was a Gentle?

Since the foregoing was written occurred the arrest of newsboys in the

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city of Cleveland for selling copies of the *Dearborn Independent* on the public streets. Editorial comment upon this outrage by some of our leading newspapers has been very gratifying to the author of this volume. The following by the Chicago *Tribune* is decidedly in point:

The arrest in Cleveland of newsboys offering the *Dearborn Independent* for sale is a most offensive invasion of the right of free press and should not be condoned by any American, least of all, perhaps, by American Jews. We say least of all because the Jews have been special victims of oppression since the middle ages, and enjoying as they do in this country a freedom and influence they do not enjoy anywhere else, they should be quick to defend any civil rights prejudice or partisanship may attack on any pretense.

Americans cannot afford to tolerate such an invasion of the right of free press as a suppression of public sale of the *Dearborn Independent*. American Jews cannot afford, either, to connive at or assent to such a method of defending the Jews from propaganda. They need

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no such method of defense, and by adopting it or procuring its adoption through their influence they merely strengthen the Ford campaign and give color to its charges. Arrest of newsboys circulating the *Dearborn Independent* or any other measure to suppress will naturally and inevitably be ascribed to Jewish influence and will be accepted by many Americans as sufficient evidence that Mr. Ford is justified in charging the Jews with organization to dominate.

A free press is the most essential factor in the defense of freedom and progress. We can have neither freedom nor progress without it, and no damage threatened in normal times by expression of opinion or publication of alleged fact could be so great as a denial of free expression. Like all other rights, it has its limitations. Direct incitement to crime or treason is not within the right. But these limitations must be strictly construed and cannot be held to cover such publications as Mr. Ford has embarked upon, which are clearly within the field of public controversy. Men who think Mr. Ford's opinion erroneous or his purposes evil or the effect of his publications harmful have no right to deny him the same freedom of expression they are themselves guaranteed by American principle and fundamental law.

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One of the most undesirable of tendencies at this time is the organization of groups and the cultivation of group interests and group consciousness in disregard of our common citizenship and of the basic principles of American liberty and equality. This is, indeed, the evil tendency of the anti-Semite propaganda, and there are many other examples of it. It means the disintegration of American nationality and peace, and all intelligent Americans of whatever race, tradition, religious affiliation, party, or condition of life should combat every manifestation of it.

In the last analysis, there is not much difference between a Russian pogrom and the latest attack upon the Jew by certain persons who have taken shrewd advantage of the present world neuropathy and chaos to accomplish selfish ends of their own. Political ambition, religious antipathy, commercial rivalry, and possibly a desire for revenge—combined with megalomania evolved from success of a certain kind—the kind which is apotheosized by us Americans

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—is a fair analysis of the psychology of this attack.

Printer's ink does not look so ominous as does blood, and in this country —thanks to the common sense of the average citizen—does not often lead to the shedding of it, but there are more painful and slower healing wounds than those inflicted by bayonet and bullet.

The worst of it is that such wounds sometimes shake to its very foundations the morale of society, injuring as they do, not only the immediate victims, but everybody else—not excepting even him who inflicts the wounds. There are no scars like psychic scars—especially when they involve the “pride centers,” or one's bump of self-esteem.

Unfortunately one cannot brush the enemy away as too small for notice. We were long enough in “sizing up” the mosquito, but when we did we discovered that the little devil's propensities for evil were not to be despised.

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Both wise men and fools often act like a catalytic ferment in a solution of sugar, starting big things—for good or evil as it may chance—which soon get out of hand. The ferment eventually drops to the bottom with the dregs, but it has done its work—and is ready to create more disturbance at the first opportunity. All that it needs is a change of environment in which to react, and, as “action and reaction are equal,” in social matters as elsewhere, the price always must be paid.

THE UP-TO-DATE JEW-BAITER

Our most recent example of the Jew-baiter is the legitimate successor of the various “baiters” of other things, who have laid all the woes of the world at the door of poverty, Catholicism, free thought, secret societies, politics, labor, capital, militarism, the social evil, venereal diseases, or “booze.”

Female suffrage has not yet had its

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inning in the minds of these gentry as a cause of world woe—"not yet, but soon." (We doctors simplify matters by blaming microbes for nearly all human ills. We will get around to politics by and by.)

This Jew-baiter would have us believe that the Jew is the "fly" in the world "ointment." How simple the remedy, so much simpler and more potent than making the world "safe for democracy," or any other quack social panacea: **KILL THE JEW!**—if it cannot be done with bullets, this being America, then with ink.

Is the universal human nature out of the game altogether nowadays? Must we forever be "passing the buck"?

THE JEW A MARVEL

But I intimated that the latest attack upon the Jew is an excellent "brief" for him. From "The International Jew, a Reprint of a Series of Articles

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Appearing in the *Dearborn Independent* from May 22nd to October 2nd, 1920," I will cull a few gems—only a few. *Ars longa, vita brevis.*

"The Gentile boy works his way up, taking employment in the productive and technical departments, but the Jewish boy prefers—anything, so long as it is connected with the commercial side of the business."

Which explains why so many Jewish boys rise to the position of an employer, whilst thousands upon thousands of Gentile boys remain mere cogs in the commercial machine. We see these "boys" everywhere, some of them long past middle age—and in the "sere and yellow leaf"—crushed, hopeless, and despairing.

AMBITION A CRIME

Are ambition and intelligent foresight crimes? Is self-betterment a

crime? Which is socially more efficient, an employer of many, or a mere individual “cog” in the commercial machine?

“Many are called, but few are chosen.” Is it wrong to aspire to be “chosen”? If it is wrong, then what should be done with multi-millionaire Jew-baiters, who have “aspired” and won?

“A modern census would show a large professional and literary class added to the traders.”

This is alarming. *I would suggest that the Jewish professional class trade their diplomas for union cards, don “white wings” and get busy cleaning the streets. As for the literary Jew, he probably couldn’t conquer the cacoethes scribendi, anyhow. It’s incurable, and so, as the Irishman said of the off-colored pup in the litter, “Let’s drown that one.”*

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Still, if that particular member of the Jewish brood had been "drowned" in past years, the world would have lost its Mendelssohns, Lessings, Zangwills, Montefiores, Disraelis, and other wonderful men who have impressed their greatness upon humanity's scroll.

Our Jew-baiter rather resents any allusion to the names of great Jews. He does not agree that "A rose by any other name would smell as sweet," and, besides, he seems to think that the great Jews do not "count," anyway.

ON OUR ROAD TO RUIN

Our Jew-baiter quotes Sombart, tacitly endorsing him:

"Our imagination may picture the United States of fifty or a hundred years hence, as a land inhabited by Slavs, Negroes, and Jews."

Oh, no! It won't happen so soon, but eventually the Negro will attend to the Jew—and to everything else that is

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Caucasian. The future “American” will be a negroid. *Would to heaven the Jew or the Slav could stop this. We can’t.*

THE TAIL WAGS THE DOG

Our Jew-baiter further says:

“If the Jew is in control, how did it happen? The Jew comprises only 3% of the population. Is it because of his superior ability, or the inferiority and don’t-care attitude of the Gentiles?”

This is really funny, and should add to the gaiety of nations. The Jewish tail is wagging the Gentile dog! There are 3,000,000 of him, and 97,000,000 of us—with an additional population of about 12,000,000 Negro Gentiles thrown in for good measure.

If the “three per cent” of Jews can dominate the ninety-seven per cent of white Gentiles—and those 12,000,000 blacks—then let them do it, but the Jew has a lot of intermarrying before him,

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and I fancy his blood is likely to be “lost in the shuffle”—which would be very much as it should be.

If the dog can’t boss the tail, so much the worse for the dog—and more power to the caudal appendage.

Please note the sentence last quoted from our critic: “Some” English! Or did an Irishman write it?—It certainly is a “bull.” The reader can believe what he likes, or he at least has two choices, viz: the “superiority” of the Jew, or the “inferiority” of the Gentile, as an explanation of Jew “control.”

Incidentally, if we Gentiles “don’t care,” why should we worry? And, anyway, we’ll all be dead in a minute or so.

THE JEW A FREE MAN

“There are poor Jews a plenty, though most of them in their poverty are their own masters,” quoth the Jew-baiter.

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What a eulogy for a race! No matter how poor the Jew may be, he is not a slave!

“During the formative period of their national character the Jews lived under a law which made plutocracy and pauperism equally impossible among them.”

When the Jew is in full “control,” will he revert to the social system of his forefathers? If so, then let him hasten on his way to that control.

“Jews never got rich out of one another, but out of the nations among whom they dwelt.”

Well, this was good “generalship.” I presume that the up-to-date nations at the “Peace Table” had in mind this excellent precedent. Diplomacy, like blood, is thicker than water.

Our critic would have us believe that

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the Jews dominated the Peace Table. Pity 'tis that America was not represented by a Jew. We might have gotten something for ourselves.

FITNESS OF THE JEW TO SURVIVE

“The explanation” (of the Jew’s pre-eminence in finance) “must be sought in his vigor, resourcefulness, and special proclivities.”

His fitness to survive, eh? Well, the Jew is like the rest of the *genus homo*—an animal which has risen in the organic scale through the development of a fore-brain and learning to walk on his hind hands, and has as much right to take advantage of any points of special fitness as have any of us. His faults are human, and probably no more glaring than would be those of any other race under the same stress of environment.

Speaking of fighting life’s battle with the best weapons at command and along

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the lines of least resistance, how has woman fought her way? With beauty, non-resistance, and taking clever advantage of the weaknesses of her "dearest foe"—man. And yet, we are not desirous of stamping her out, and she still will "carry on" in spite of suffrage, although, to be sure, that may be an awful handicap. (Note, please, that I am *for* suffrage, but, all the same, I am not quite sure of its outcome.)

In passing: Was Torquemada a Jew? Were the men who exploited, diseased, debauched, and demoralized the South Sea Islanders, Jews? Were the men who all but wiped the American Indian off the map, Jews? Did the Jew start the slave trade, debauch the Chinese with opium, and put his foot on the necks of the East Indian? Were the fellows who spiked babies on bayonets, outraged Chinese women, and robbed and defiled Chinese temples during the

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Boxer troubles, Jews? And how have "Christian" Russians "stacked up" with the Jew? Possibly the Jew deliberately hurled himself upon the Russian blades at Kiev and Kishenev.

We never have raved much over the slaughter of Jews, but when the worm turns, Ah! that is different, and we forthwith begin "throwing fits."

Isn't it fine that man—who has more brains and less sense than any other animal—always can find somebody or something to blame for the asininity of his species?

PIRATES DO NOT LIKE JEWS

"In an age when it was lawful for any pirate to seize goods consigned to Jews, the Jews were able to protect themselves by consigning goods on policies that bore no names."

And, of course, the "pirates" "kicked" at this. They have been kick-

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ing ever since—and always will kick. A pirate will be a pirate as long as a pirate lives.

“The Bank of England was established upon the counsel and assistance of Jewish emigrants from Holland.”

So! Well, *if it hadn't been for the Bank of England, the world would have been in a deuce of a fix, long before America lent a hand to make the world “safe for the Allies.”*

“When Spain drove out the Jews, Spain lost financial leadership, and never has regained it.”

In other words: When Spain drove out the Jews, her decadence began—and has continued ever since.

During the World War:
“The so-called German-Jew . . .

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joined the outside Jews in accomplishing the collapse of Germany.”

Our Jew-baiter next will assert that the Jews won the war and should be damned therefor.

CONSISTENCY THOU ART A JEWEL

Having previously shown that the Jew does not exploit his own race for sordid gain, our Jew-baiter states, apropos of the sweat-shop, that—

“The only heartless treatment ever accorded the Jew in the United States, came from his own people—his overseers and masters.” (Didn’t our Jew-baiter say that even the poorest Jews are their own “masters”?)

In the next breath he says:

“Yet there is no evidence that either the ‘sweater’ or ‘sweated’ ever thought of it as inhumanity or as ‘heartless.’

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The Jews never regard work as a calamity; neither do they regard subordinate positions as permanently theirs."

If neither employer nor employee has set forth the sad lot of the latter, how did our critic learn about it? *It looks as if everybody but the health department, social "uplifters," and Jew-baiters, were satisfied with conditions.*

Really, I feel that the *Independent's* stuff should be turned over to a junior law student, or to some callow youth in a primary class of logic, for rebuttal, and its title should be changed to "The Boomerang."

ADDING TO THE GAIETY OF NATIONS

Our Jew-baiter, it is alleged, has intimated that the more or less recent black and white "race riots" were incited by Jews.

Well, granting that the popular-

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humorous view of the penchant of the Jew for burning his house to get the insurance is based on fact, it is a safe bet that Mr. Jew puts his family, himself, and the pet cat in a safe place before he applies the match. When the Jew starts out to "control" America, or any lesser part thereof, he will not begin by pulling the house down about his ears. That Samson act was a very melodramatic one, but it will not go with the modern Jew. He, too, believes in the Scriptures—and is keenly alive to what happened to Samson.

Why does our Jew-baiter give the Jew credit for vast and keen intelligence, and then, in the next breath, pronounce him a consummate fool? The Jew knows that "Whom the gods wish to destroy, they first make mad."

And this is something which our Jew-baiter would better paste in his hat, if, indeed, there is room in it for an idea and his head at one and the same time.

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THE MAN IN THE GLASS HOUSE

Our Jew-baiter takes especial exception to the acquisitiveness of the Jew. Our critic probably never read Shakespeare nor saw "The Merchant of Venice," so it is doubtful if we can trace to that source his concept of the Jew. It is admitted that the hired hack who wrote the stuff for him probably has read Shakespeare, and has seen the play. Further, we will admit for the sake of argument, that every Jew is a Shylock—that the Jew lives, eats, drinks, and thinks money—money, nothing but money. It is, however, biologic law that, from the monad down—or "up" an' it please you—the organism best fitted to survive is the one which fights life's battle with the most effective weapons at his command and selects the lines of least resistance.

Throughout all the ages the Jew has

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had a pretty clear concept of our Gentle psychology. He soon learned that, in the last analysis, there was but one thing a Jew could acquire which was respected by the enemy—money, and more money. And so, the Jew went after it—more power to him—got it, and put it in his purse.

“Put money in thy purse. Make all the money that thou canst. All this to win favor.”

Wise bird, that Iago!

It ill behooves one whose fortune is counted by millions upon millions, to berate the other fellow for his acquisitiveness. “People who live in glass houses”—

THE PROTOCOLS

The arguments of our critic regarding the Jewish Protocols are those of a special pleader, and suggest accusing a dog of madness because the accuser wishes him dead. Our Jew-baiter ad-

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mits that the Protocols have been repudiated by Jews as the work of a lunatic, and that they are anonymous, but he still insists that they represent the world policy of the Jews and that their precepts and principles have become an integral part of the psychology of the race.

This is really comical. The intelligent among the Jews insist that the Protocols are not children of Jewish brains, and the Jew-baiter insists that they are, thus cramming them down Israel's unwilling throat.

"I don't think, much less believe, or practice that stuff," says the Jew.

"Oh, yes, you do," replies the Jew-baiter. "I know you do, because there are a lot of things in your daily life which I can interpret in some of the terms of the Protocols."

The Jew is to be congratulated on having such a master mind to think for him, and, despite his struggles, to cram

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the ready-made thoughts down his throat, willy nilly.

Our critic says: "Jewish attacks upon it (the Protocols) thus far make much of the fact that it came out of Russia. That is hardly true. It came *by way of Russia*."

This should be enough for any thinking man.

Our Jew-baiter seemingly doesn't propose to let the Jew be decent—or even claim to be decent—if he wants to. I fear that, after all, the only recourse of the Jew is to settle back against the "breeching," admit nothing, deny everything, and call for proofs. The alleged proofs will be his best defense.

To believe that the anonymous Protocols represent the psychology of the Jewish race, is just about as logical as it would be for the Jews to accept the anonymous editorial attacks in the *In-*

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dependent as representative of the attitude of the Gentiles toward the Jews.

To the psychologist, the psychic state of the authors of the Protocols and of the aforesaid editorials are strikingly similar. The Jews claim that the Protocols were written by a madman. Possibly we Gentiles would better begin defending ourselves by asserting that our latest Jew-baiter, at the very least, is the victim of a mental "squint."

Both the Protocols and the "International Jew," are "one man" products, and do not prove the attitude of the Jews and Gentiles toward each other, any more than the preachments of the late Alexander Dowie proved that anybody save the members of his own peculiar cult were following in his footsteps.

The author of the Protocols was a genius—which hardly can be said of our Jew-baiter, but he nevertheless, probably, was a paranoid, which "cap"

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possibly might fit some others that could be mentioned.

It is to be remembered that paranoia may be the background of genius. It is to be hoped that certain detractors of the Jew will not take this as personal, so far as the "genius" factor is concerned.

I predict that if representative Gentiles do not repudiate the venom of the book, the "International Jew," the time will come, and that soon, when the author of the stuff will be glad to have the mantle of charity thrown over his work, even to the extent of being reconciled to the appellation of "madman."

I wonder if our Jew-baiter knows anything of the power of suggestion. If so, what does he think will be the effect of his screed upon the mind of the average Jew?

The enemy concedes the wonderful potentialities of the Jew, flays him for

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his alleged inordinate ambitions—and then proceeds to educate him in the ways and means to accomplish every aim which would be inimical to the Gentile! Not alone this, but he is running the risk of suggesting to the Jew that he “may as well have the game as the name.”

What a defender of the Gentile! What a savior of his country—and what a guardian of “international” safety!

With such a one to encourage him, flatter him, excite his ambition, arouse his slumbering hopes and desires, promise rewards, and map out a campaign for him, the Jew probably will not content himself with the earth “in the fulness thereof,” but will put some of the heavenly bodies on his list of “prospects.”

It will be interesting to see the Jews financing a company for the control of the canals of Mars. I herewith announce that, when the Jews get control

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of the Sun, I'm going to buy some stock in the "Heat, Power, and Light Company" of our solar system.

But, I forgot—the Jews already have annexed the Sun, whence the name, "Old Sol." Thank you for everything, O Israel!

The which is no more of a joke than our Jew-baiter's contemporaneous polemical literature.

Apropos of our Jew-baiter's attempt to throw the fear of Israel into the Gentile heart by exploiting the Protocols:

If the "Learned Elders of Zion" at whose door he lays the Protocols, are no more successful as politicians than they have been as priests, we are reasonably safe. The Jews have presented a solidarity and sincerity of faith which should have proselyted the entire world by now, but as yet are not a serious menace to other creeds.

Even Christianity, that offshoot of the

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Jewish religion, has not yet arrived at the point of world dominance. There are those who believe that the European war was evidence that the world has spiritually retrograded.

Possibly our Jew-baiter would argue that the Jewish faith is more concerned with the temporal than with spiritual dominance. I doubt the truth of this, however. Spiritual dominance is a short cut to temporal dominance, and the Jew is clever and far-seeing enough to grasp this. He surely is as clever as Christian missionaries who proselyte savages, and with whom commercial enterprises follow the cross.

If the Jew has a systematized plan for world dominion, he has had plenty of shining examples of the popularity of such things.

Incidentally, he might enter a plea of self-defense.

In passing, the only up to date exam-

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ple of a person or a system which aspired to world dominion, was Kaiser Bill and his military coterie. He was not a Jew; his select circle was not composed of Jews, but hated the whole race and, our critic says, “the Jews on the inside conspired with the Jews on the outside,” to overthrow them and their whole system.

Well? If one were a humorist, what a “wheeze” could be made of that!

MASON AND JEW

The adroitness with which our Jew-baiter, in interpreting for his own purposes the Protocols, has endeavored to arouse the antagonism of a certain “important secret order”—meaning, of course, the Masons—against the Jews, is exceedingly clever, but so obvious that it falls by its own weight.

The attempt of our Jew-baiter to set the Jews and the members of the Masonic Fraternity upon each other, cat

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and dog fashion, is amusing—and suspicious. Has the society in question ever dealt hardly with either the principal or the hired “hack” in the recent onslaught upon the Jews?

Possibly our Jew-baiter had the erroneous idea that the relations of the Jews and Masonry already were “officially” a bit strained. There are certain poorly informed individuals who think that Masonry is organically antipathic to the Jews. Be it remarked in passing:

1st. There are many Jews among the Masons.

2d. The orthodox Jew would not if he could, and could not if he would, join certain of the higher branches of Masonry. This is a matter of “conscience” and “set” ritual—not of prejudice.

In brief: Prejudice against the Jew probably is rather less if anything, in Masonic bodies, taken by and large, than in most other organizations under Gentile control.

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The Jew who applies for admission to Masonry—to the higher bodies especially—takes the same chances of rejection that he does in certain clubs controlled by Gentiles. The discrimination is the more noteworthy, of course, because the Masons, who profess to follow in the footsteps of that great Jew, Solomon, might naturally be expected to allow his own people to “come along.”

Where the attitude of individual Masons or Masonic bodies is inhospitable, it is quite as consistent as human nature is elsewhere. Whether consistent or not, when the fraternity takes the notion to draw the “dead line” it does so.

Jewish Blue lodges have the same official standing as do the Gentile. So far as individual prejudice is concerned, the Gentile himself always runs the risk of the little black ball, and often is compelled to take his own medicine. One excuse for the black ball is as good as another. The “good man and true,” of

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whatever nationality, takes his chances along with the crook, for the best of men may have an enemy lurking in the bush. And the black ball is a weapon made to order for the coward.

Our Jew-baiter makes much of Lenin and Trotzky and their world policy. Imagine our Jew financiers lining up with the Bolsheviks!

Is the character of the gun-man of New York's Five Points to be accepted as the standard? "Gyp the Blood" being a Jew, I presume that the inference regarding some learned rabbi, or prominent Jewish banker is obvious. When a special pleader begins to plead—Heaven help us all!

The work of our Jew-baiter is suggestive of the "reactionary"—I am referring, of course, to the gentleman who inspired the articles, and whose wealth made them possible. The "hack" who

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wrote them must be held guiltless, save as the instrument of his principal's malevolence. All's "fish" to the hired bully of the pen-and-ink bottle variety. Most fellows of that kind would stab holes in the character of their own dead grandmothers quite as blithely as the bully in question has tried to puncture that of the Jew—providing the "wage" were satisfactory.

I say "reactionary," advisedly: A person who, in his early life has suffered "the slings and arrows of outrageous fortune," makes a brilliant worldly "success." At the zenith of his career he discovers that there still are disappointments and ungratified ambitions in the world. The "parrots" whom Apsethus the Libyan has trained to shriek, "Apsethus the Libyan is a god! Let us worship Apsethus the Libyan!" especially have failed to convince certain members of the tribes of Judah and of Benjamin. These shrewd and

wary persons, who are deaf to the plaints of the parrots and the wiles of Apsethus, tighten their purse strings and make frigid the cockles of their hearts, saying, "Verily, we must be shown."

Then comes the old rebellious spirit of the adversity days of "Apsethus," and he hires a professional quill-driver to punch holes in the reputation of the fellows who refused to yield to the soft blandishments of the trained parrots.

A spoiled baby who doesn't get quite everything he wants and is refused something or other that he has set his heart upon, has a bad opinion of his nurse, and is wont to yell his head off in violent protest and forcible expression of unflattering opinion of the nurse and of everybody who is in sympathy with her. The baby belongs to the "reactionaries."

We will admit that the success which

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the Jew has attained in America—and for which no other country has offered him equal opportunities—has turned his head a bit. Is he greatly different than the rest of us? Some of his detractors surely should have little to say in this regard.

Among the Jews the *nouveau riche* are somewhat more ostentatious and noisy, perhaps, than among us Gentiles, but, in the last analysis, no more offensive. In any case, the purse-proud Jew is merely another proof that, when the “lid” is off, hitherto repressed human nature is just about the same in all races the world over. Any margin of excess is explicable by a neurotic racial and individual constitution.

Whenever and wherever the “lid” is lifted ever so little, the Jew rises. It matters not that he himself sometimes raises the lid by grasping opportunities of his own creation.

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INDOOR SPORT

Speaking of the self-defense of the Jew, along biologic lines, the following is rather pertinent:

Not so very long ago I attended a dinner given to about thirty prominent people. The sexes were about equally represented.

In the course of the evening the popular Gentile indoor sport of Jew-baiting began, and among other things the conversation turned upon a certain successful Jewish merchant of my acquaintance.

This gentleman had risen from the Ghetto to a very substantial position in life, despite racial and educational handicaps.

One of the very objectionable characteristics of this particular Jew was his table manners, the burden of the various plaints being that he ate "as though he never expected to get another meal."

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Didn't I "think so"?

Yes, I did think so. "But," I said, "his crude table manners are easily explained. He has learned both by racial and individual experience that whenever a Jew gets a square meal some Gentle always is likely to reach over his shoulder and snatch it away from him. That's why our friend's meals are 'hurry ups'."

The which, of course, enhanced my popularity with that particular select aggregation—a matter, which, with me, is ever one of deep concern.

THE JEW A WONDER WORKER

Not the least of our critic's animadversions is that Jewish enterprise and money made possible the discovery of America by Columbus—which was natural enough, since the Jew invented the Mosaic Cosmogony, and, mayhap, Moses himself. Our critic should not have forgotten to mention that the Jew invented

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the Devil—who was the original Jew-baiter, using an apple for bait—and caused Adam and Eve and their prospective family a heap of trouble.

It now remains for the Jew to prove that Pontius Pilate was in the automobile business, and that Judas was a Gentile.

And so our Jew-baiter maunders on, proving—if his statements are to be taken at par—that, individually and collectively, the Jew is the most wonderful of human kind—progressive, intelligent, thrifty, persistent, loyal to his race—which we are not, as witness our horde of Negro “breeds”—possessed of ambition and initiative, liberty-loving, patient, and persevering.

ANOTHER BULL

After having thus logically explained all that the Jew ever was, is, or ever can

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hope to be, our critic springs another Irish bull:

Get this, dear reader—it positively is wonderful!

“How does the Jew so habitually and so resistlessly gravitate to the highest places?”

Why, Watson, that’s an easy one. To borrow our critic’s own remarkable ratioincation:

The Jew falls upward because the Gentile rises downward.

“The needle, Watson! The needle!”

Our Jew-baiter apparently objects to the Jew financiers making “national loans.” Well, I agree—insofar as loans promote war. I suspect that the Jew financier might check war at its source —*by rising to a moral plane superior to that of governments, and refusing to supply the sinews of war.*

Are all war “profiteers” Jews? It

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seems to me that I recall—but, as that distinguished philosopher, Mr. Abe Potash, would say, “Too much is enough.”

Like the stage queen in Hamlet, our critic doth “protest too much.”

AS THE TWIG IS BENT

Our Jew-baiter rails against the alleged absurdity of the statement of a certain rabbi, to the effect that Gentile children are taught in Sunday School to regard Jews as “Christ Killers.”

Possibly the rabbi may have “stretched” it a bit, but how, with our methods of teaching, the average child could fail to get an impression of the tragedy on Golgotha which is unfavorable to the Jews, is difficult of comprehension.

As I look back to my own school and Sunday School days, I recall that “Sheeny” and “Christ Killer” divided the honors when we Gentile boys reviled our Jew schoolmates.

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It is obvious that these terms were not inventions by the minds of young children, but were borrowed from sources which we considered authoritative. Conditions may have changed, but I doubt if the average Sunday School teacher, even now, endeavors to make clear the rôle of the Jews in that awful tragedy or gives the Romans due credit for their part in it. Still less, probably, is emphasis given the fact that Jesus himself was of the same blood as the modern Jew. But "honors are easy," for it is true that the orthodox Jew is intolerant of Christianity. It probably also is true that each side would crucify the other—if it could get away with it. But take the "martyr" psychology out of religion and Hamlet would be plucked from Hamlet.

THE PLEASURE OF MARTYRDOM

Like the negro who, when asked how he was feeling, answered, "I'se enjoyin'

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right po' health, thankee, suh," your true believer would not be happy unless he was being crucified or crucifying somebody else, for the sake of his faith.

There are times when we all dearly love to be martyrs, but with the Jew it has become a racial-psychic habit. Whether in Jew or Gentile, the martyr psychology is one that is hard to overcome.

If, however, the professor of an Oriental religion is not willing to compromise with other beliefs in an Occidental environment and acquire a spirit of tolerance, let him take his "medicine." It is part of his daily business of work and worship—and he probably enjoys it.

Note, please, that I said "Occidental environment," not "Christian country," of which there is none.

I can see the martyr's point of view, but am not in sympathy with his desire

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to make the rest of us weep with him. And all martyrs are cast in the same mold. A McSwiney dying by inches for his beloved Ireland, the early Christian martyrs, and the Jew, ancient or modern, who suffers for his faith's sake, are of the same kidney, and in each case, is it not pardonable to ask:

“What’s the use?”

Might not one also inquire:

“Why ask the rest of us to agonize over that which gives you such supreme satisfaction, and which, if your motives be sound, is so pregnant with wonderful possibilities for your cause?”

I will confess that one husky fighter living, seems to me more valuable to a cause than a dozen martyrs dead, but it is possible that, in my ledger of life, sentiment and practicality are not properly balanced. Not infrequently I have suspected that they are not. Indeed, I am sure of it, sometimes.

If one wishes to enter into martyr-

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dom, I can see no particular objection to it. To me, individual rights are the most sacred of human institutions. Taken "by and large," nothing should be more meticulously guarded.

The principle that one fellow's rights end where the other fellow's begin should, of course, be the dominant note in establishing personal rights. But, why should the martyr expect the rest of mankind to stop all their own affairs to lachrymose over that martyrdom?

There are times when it even seems to me rather foolish to lose much time or expend much emotion in mourning over the suicide of somebody or other. The question of individual rights will obtrude itself, even here. And, what better excuse for suicide than is martyrdom? This with the understanding that the end result of martyrdom sometimes is suicide, irrespective of who or what is the instrument of destruction.

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Plenty of grown-ups are mature in physique only. Psychically, they are like the child whose over-grown and supersensitive ego impels him to run away from home or “eat worms” to get even with the parent who has chastised him. In brief: our emotional point of view of the martyr should be tempered with the knowledge that he is having “one hell of a good time.”

Apropos of the “practical” in religion, there’s a story that, once upon a time, a certain Mikado, who had progressive ideas, and who was desirous of emulating “civilized” social systems, was informed that Christianity was responsible for all of the great accomplishments of those countries.

“Oh, ho!” quoth he, “We will have to have some of that, *pronto*”—or its Japanese equivalent. The would-be proselyters rubbed their hands with glee—or its Japanese equivalent—and

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proceeded to lay plans to Christianize Japan forthwith.

But the wise old emperor said:

“Nay, nay. Not quite so *pronto*. We will investigate.”

Great boys to investigate are those Japanese.

So a committee was appointed—probably an expensive one, if the Mikado stuck very closely to his civilized models. This committee traveled over the Western world quite extensively, and made a real “investigation.”

The committee’s report was to the effect that all of the things in which Occidental countries excelled, had been accomplished despite Christianity—not because of it, and further, that in matters of morals and ethics, Japan was *par excellence* by comparison.

And the Mikado said:

“We will have none of it. We will let well enough alone.”

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THE THIRD DEGREE

Not by way of backing the rabbi, quoted by our Jew-baiter, but just to “point the moral and adorn the tale”—and bring it up to date, the reader will please note this:

While in the midst of writing this volume, I had occasion to be interviewed by the membership committee of a certain well-known club. The interview was a very solemn and impressive function. The “third degree” was administered as follows: (Be it remarked that I have lived and labored in Chicago for nearly half a century. During nearly four decades I have practiced medicine here. For thirty years I taught in medical colleges—for some years in our State University. It so happened, also, that I formerly was a member of that selfsame club.)

Q. Are you a Jew?

A. No.

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Q. Is your wife a Jewess?

A. No.

Q. Have you any Jewish blood?

A. Well, I'm not sure. You see, I am a surgeon. I have had a lot of it on my hands—and some of it possibly may have gotten into my system.

Q. Er—have you any relatives who are Jews?

A. Not that I know of.

Q. Have you any business associates who are Jews?

A. No.

The “inquisition” concluded, I bowed myself out. At the door I turned to the committee and with as much gravity as I could command said:

Gentlemen, I am writing a book about the Jews. Any harm in that?

Q. Why, are you saying nice things about them?

A. Sure. That book must go.

Which “commercial” explanation seemed satisfactory, inasmuch as I was

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elected. And the gods laughed—and so did I.

There's a lot of fun mixed with life's tragedies, after all. He who can see it, has reason to be thankful.

The point which I wish to make is, that this happened in the year of our Jew-blooded Lord, 1921.

WHY SHOULD NOT THE SPIRIT OF THE JEW BE PROUD?

I presume that our critic will admit that the Jews have mighty good authority for believing that they should be the “whole thing.”

Could any race have a better claim to the earth? Listen—

Was not the original “First Family” Jews? Think how proud we are of *our* “First Families”—dating back a few decades—a few paltry decades.

Didn’t the Lord take a whole week off to prepare their home for them, bringing them on the scene only after He had

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a lot of practice making things, so that he could make perfect the Jew—the fairest fruit of the topmost bough of the Tree of Life?

And, lest they should be chilled by day and lost on the way home from the lodge at night, didn't He make the Sun, the Moon, and the stars, and hang them up in plain sight in the ether, without ever stopping to count the stars?

And does anyone know of any other race which incited in the Lord the talking habit?

Did not the Lord select a Jewess for the mother of His Son—who was to save the world?

And was it not a Jew that gave to humanity the only enduring code of ethics and morals yet devised—the foundation of all other codes—which we Gentiles have pretended to follow for years, and years, and years?

Surely, you believe in the Scriptures, don't you, my good Jew-baiter?

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You needn't answer—we know you do. This was shown when the Dove of Peace went to your house to live.

But, inasmuch as our Christian people believe in the Scriptures and, therefore, should believe in all the wonderful things the Jew possibly could claim for himself, why should we fear his domination?

Why should we not encourage, rather than oppose it?

We Gentiles surely are not a race of time-servers, opportunists, and arch-hypocrites. Perish the thought!

Speaking of that same Dove of Peace, she is a rather self-respecting bird and since she was grabbed by those hardy *voyageurs* of the never to be forgotten Foolish Ship, Oscar II, and compelled to take that little trip to Europe some months ago, she has refused to alight anywhere. Poor, bedraggled dove, what a melancholy, shameful spec-

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tacle she must be—and how hopeless her life. Why, even America still is at war.

Lest it be suspected that I am a militarist at heart I will take the liberty of digressing and quoting a few passages from my *Diseases of Society* (1905) :

Criminal disregard of human rights is the main-spring of national power. The individual is prohibited by law from stealing and murder; nations may do both, under cover of a declaration of war. Political ambition, a desire for national, military, or commercial supremacy, lust for expansion—which, reduced to its ultimate, is political and property greed—an insult, real or fancied—any or all of these may actuate nations in declaring war upon each other. Whatever the alleged motive may be, the real cause usually is the itching palm within the mailed fist. Patriotism sometimes is the sand that governments throw in the eyes of their people to blind them to the injustice and cupidity of a cause.

Humanity should boast but little of the refinements of civilization until war is no more; until

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that happy day when individual rights shall be paramount, and schools and gymnasia shall have risen from the ashes of our jails and reformatories; until cannon and battleships are a drug upon the market.

When individuals attempt to cut each other's throats or steal each other's property or land, there is a strong hand to stay or punish them. Rulers of great nations may do these things wholesale with impunity. It is not permissible for the individual to go after a debtor *vi et armis*, and collect his dues at the point of a gun, yet this is precisely what England and Germany did in Venezuela.

The attitude of governments towards the lives and rights of men is well shown by the manner in which the assassination of King Alexander and Queen Draga and their suite, of Servia, was regarded. The governments of Europe assumed various positions, none of which reflected credit upon civilization. Some held that it was none of their affair, some applauded, and the remainder condoned the murder. By nearly all the Powers it was considered in the light of political expediency. It was a "removal," that was all. Governments that tremble at the men-

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tion of anarchy welcomed the new Serbian regime, builded on anarchy and assassination, and cemented with the blood of murdered degenerate aristocrats.

Militarism is a curse and a menace to the peace of the world. Armies and navies as now maintained are not, as some apologists claim, a partial guarantee of the safety and peace of the individual country. They are murderous instruments, engines of destruction, which are a constant source of internal and external oppression and danger.

Germany is the ideal of militarism. The benefits, mental and physical, that military discipline imparts to her youth might count for something—but it is minimized almost to nothingness by the burden and expense imposed upon the people at large. Your German soldier typifies the insolence, oppression, and robbery of militarism. The German proletariat is growing, and asking, “Why this enormous army and this great navy?” The German Emperor will perforce be compelled to show it why, when the grumbling from below shakes the throne. The chip is continually on his shoulder, and if the people protest too much, he must needs find

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somebody to knock it off. He must find uses for his army and navy, else will his occupation be gone—the “War-Lord” will be no more.

It has been said that war is necessary, and consequently armies and navies must be maintained. If this be true, then our vaunted progress in civilization has missed the top—it has not permeated national governments. Necessary? Why, a combination of England and the United States alone would be sufficient to guarantee perpetual peace. As the situation is at present, these two countries may at any moment be compelled to temporarily combine and enjoin or declare war. They have so many selfish interests in common, that a menace to either may mean a menace to both.

War one day will wear itself out. The tremendous expense and destruction of life that it entails eventually will sicken the under dog, the public, and he will act as well as growl.

The individual instinct of self-preservation is the only thing that ever will cure the anarchy of governments.

Meanwhile let the world bear up under its load of cold iron, explosives, and expensive uni-

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forms, and dream of the day when there will be an international court, from which none may appeal to arms; international soldiery with police duties alone, and armed ships that shall patrol the seas for the single purpose of protecting society against the natural evil instincts of its integers.¹

In this country war has been a cloak for political "graft." We need go no farther back than the Spanish-American War to find evidence of this. Persons who had commodities useful in war united to plunder the government, and the "powers that be" submitted because every large contract meant a large "rake off" for political favorites.

I presume that, had some "successful" business man said the foregoing things, he would have acquired much glory and adulation. Yea, and in after years, when the war cloud burst over Europe, the press would have cried, "Behold, the seer and prophet!"

¹I would again call attention to the date at which my book appeared, 1905.

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Despite my antagonism to war, I always have believed that, until by universal agreement the world has been "disarmed," the United States should be "prepared." When there are burglars in our block, we should see that our doors and windows are locked and the old "fusee" ready for action.

My late good friend, Jenkin Lloyd Jones, never quite forgave me because at a "peace" debate about two years before the late war began, I endorsed the late T. R.'s combination of soft words with a man's size club.

The dear old doctor had been reading my book, but he didn't quite "get me." This was a great disappointment and shock to him, as he had invited me to that meeting because he knew I did not believe in war.

And to think that I should have been "the skeleton at the feast!"

I recall that I said, in *re* the Monroe

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Doctrine—which is so pregnant with promise of safety and possibilities of danger:

Uncle Sam is a pleasant old gentleman with atrophied muscles and bad wind, who has pinned a tin star on himself and voluntarily assumed a roving commission as policeman of the western hemisphere. The sooner he discovers that the only efficient peace officer is the husky with good muscle and wind, and a gun and a club to back up his badge of authority, the better we will sleep o' nights. But, of course, "The Lord protects children, fools, and the United States."

JEW GROUP CONTROL

Our Jew-baiter is much alarmed by what he considers the dangers of control of this country by a group of Jews.

We boast of being self-governed and of controlling the destinies of our country at the polls. In reality the people govern our country about as much as Mrs. Shelley's Frankenstein governed his famous monster—which he created, but which bossed him so thoroughly that

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he found life not worth living. Hardly a fair comparison, perhaps, but it illustrates the point.

“Group control” by Jews, forsooth! When was our vaunted “democracy” anything *but* group controlled? Our so-called democracy probably is the best thing in the way of government thus far invented, but, just the same, our government is by the politician, and for the politician. Some really patriotic Americans think that an election is merely an opportunity to choose between two evils.

Then, too, recent events showed that, in the last analysis, we find democracy inefficient, and in emergencies fly to autocracy for succor. We howl at everything and everybody who takes a slam at our governmental “perfecto,” but, nevertheless, it is possible that some good might come out of Nazareth. The critics of our system probably are not always wrong.

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Again, speaking of group control: We just now are threatened with control by a group of microcephalic fanatics and crack-brains, which, if we do not watch our step, may make **Frankenstein's** monster seem a pale pink by contrast. By comparison with control by these fanatics, control by a group with such qualities as our critic attributes to the Jew would be welcome.

If we were well-governed, we would not find much fault with the blood of our "controllers." By all accounts, the Jew would give us something we have yearned—aye, howled for, yet never have had, viz: a "business administration."

This to say nothing of the possibility of the Jew cutting our fanatical "leading strings." The high-class American Jew is at least liberal, and not likely to revive witch hanging, tell his fellow **American** citizen what time to go to bed,

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when and how often he may kiss his wife —and worst of all, what he shall or shall not do on Sunday.

In times past the Jew has done some fanatical things, but for sheer deviltry the Gentile always has given him cards and spades. The Inquisition, St. Bartholomew's Night, the Sicilian Vespers, and the witch scaffolds at Salem are cases in point. For further evidence I invoke the shades of Servetus, Huss, Wyckliffe, Savonarola, Galileo, and that muchly misunderstood, wrongly diagnosed, and highly unappreciated lady, Joan of Arc.

ADAPT THYSELF

The Jews should form a Mutual Improvement and Social Adaptation Association. Where he hasn't adapted himself to his environment, let him set about it. His ways may be better than ours, but 3 to 109 is big odds.

The walls of prejudice often can bet-

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ter be quietly and gradually evaded and undermined, or gone around, than battered down. To rush at them head down gets one merely a sore head. And besides, there's nothing educational about it—nothing convincing. Then, too, the enemy gathers up the bricks and builds another wall—higher and stronger than ever.

Education, adaptation, assimilation, amalgamation, liberalization, toleration—these things should loom large on the Jew's horizon. He always will have difficulty in getting us Gentiles to meet him half way, but the result is certain.

Pride of race has got the Jew nowhere. It is an admirable trait, but a stumbling block for him—in America, at least.

THE BURDEN BEARER

To the reformed Jew—to the upper class Jew, independently of his religious beliefs, belongs the duty and the task

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of bringing the lower class one “up to grade.” This means money and hard work along educational lines.

Hygiene and sanitation—simple cleanliness—are lessons the Jew of the Ghetto should be taught. If he were as scrupulous regarding his living conditions and personal habits as he is regarding his religious observances and his food, there would be little left to be desired in the matter of aspiration for better things for his race.

The task of “revising upward” of his humbler brethren by the high class Jew will not be an easy one. The upper and the lower strata look askance at each other—taking each other “on suspicion,” as it were. The Ghetto Jew does not see that he needs any “salvation” that orthodox Judaism cannot give him and, if he did see it, he would about as soon be saved by a Gentile as by a reformed Jew. Indeed, the gulf between

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the upper and lower strata in Israel is a wide one.

The well-groomed and well-fed rabbi of the wealthy "Reformed" Synagogue and his "fashion plate" congregation do not strongly appeal to the "Children of the Ghetto"—and this is "fifty fifty." The former often distribute largess and dispense charity with eyes closed. A very human failing this, but one which the Jew who would be useful to his race must overcome. Possibly he can overcome it more easily if he does not take the Gentile as an exemplar, but strikes out for himself. He must get the confidence of those whom he would help.

As for the agnostic or free-thinking Jew, there probably is less real sympathy and understanding between him and the orthodox variety, than between the latter and the Gentile.

And still, the assimilation of the Jew

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and the social betterment of his race in America, must come from the better class of his own race, which has, or at least, naturally should have, a far more intelligent comprehension of the needs of the race, than we Gentiles possibly can have. We are especially remiss in that we do not try to understand the Jew. Possibly we are so busy pointing at the mote in our brother's eye that we overlook the beam in our own.

It may be that the numerous class of Jews who have risen from the humbler walks of Jewish life, regard their rising as an "escape," and have very little sentiment to waste on either the surroundings or the people from which they have made the escape. If so, this does not help the situation any.

As for the "snobbery" that success in life so often develops, it probably is no more prevalent among Jews than among

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Gentiles, but it is a factor to be considered. The Jew never "goes back," but he certainly must "look back" occasionally, and with a sympathetic eye, if he is to aid in the great work of uplifting and assimilation. And everything possible should be done to develop a better understanding of the needs of his race on the part of the Jew who has not yet "risen."

Speaking of uplifting: That eminent social philosopher, Mr. George Ade, has remarked: "In uplifting the masses," we should "get underneath."

Not half bad, this, and a useful rule for Jew and Gentile alike. We all are inclined to fight the social improvement battle, the way some of our millionaires' sons helped to win the war, from a swivel chair with our feet on the desk.

The smugness of the social philosopher who does his work in a library,

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evolving purely academic theories, is amusing. And the worst of it is, it is very prevalent.

Successful practitioners of birth control tell us how to raise our children; old maids tell us just how a husband should be managed—throwing in some ideas on the management of children for good measure; poverty-stricken stock-brokers tell us how a fortune can be made; we listen to soothsayers and clairvoyants, aye, even to the ouija board; parties who would shudder at the sight of a chain gang (if they ever *should* see one it would be by accident, or legal pressure) tell us how to solve the crime problem; men and women who “go by on the other side” tell us how to stamp out the social evil; millionaires tell the poor the duties of domestic economy; long and short-haired human aberrations whose veins run ice water tell us all about sex problems and how to solve them; and preachers sometimes ex-

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pound the moral code—the ten commandments—on Sunday and run away with the church soprano on Monday.

“A mad world, my masters”—and a very funny one.

Speaking as a Gentile, I would say to the Jew:

“Come, my brother, let us laugh together at social academics.”

And when people of diverse interests and ideas begin “laughing together,” the “get together” problem is far on its way to solution.

PROGRESSIVENESS OF THE JEW

The impression of the Jews which I have acquired from many years’ service as a teacher and lecturer, is that, as a class, they are among the most intelligent and progressive of our citizens. Their ambition is by no means bounded by the desire for commercial success; no

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class of our people are more keenly alert to the advantages of intellectual development.

For some years I was one of a number of lecturers who were wont to give courses of instruction to several organizations comprising members of the younger set of middle-class Chicago Jews. The late Prof. Henderson of the University of Chicago; my lamented friend, the late Luther Laflin Mills; Mr. Clarence Darrow, and other men of equal prominence, were my associates in this work. These gentlemen joined with me in admiration for the enthusiasm and progressive spirit of those young Jewish seekers after knowledge which would aid them in self-improvement.

It has been my good fortune to deliver at various times, many lectures upon subjects of sociologic interest. Without the slightest intent of flattery or of invidious comparison, I will state that some of my most intelligently criti-

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cal and receptive audiences have been composed of upper class Jews. The Jewish women, especially, have impressed me as being attentive, progressive, broad-minded, and eager for information in matters of sociologic import.

In various fields of science, and especially in my own profession, the Jew has acquitted himself most creditably—often brilliantly. My dear old friend, Dr. Jacobi of New York, and a number of men now living, would have added lustre to any calling—and conferred honor upon any race.

The records of our young “citizens in the making” in our public schools, show that Jewish children are wonderfully good “timber.”

Kipling once said: “When America develops a typical ‘American,’ comprising a blood combination of Anglo-Saxon, German, and Jew, he will con-

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quer the world.” I differ with him in this, viz: I don’t believe that this combination ever can be perfected, because of the stream of Negro blood that constantly is pouring into the veins of the American body social, and, in my opinion, with detrimental effects. I agree, however, that the Kipling combination would be a happy one.

A REAL MENACE

If our critic really is concerned about “menaces” to our great and glorious country, let him tackle the Negro problem. After all the admissions he has made regarding the superiority of the Jew, and his “scare” propaganda regarding him, he now should exhibit a little interest in the only real “race problem” that faces this country.

We have in this country about twelve million Negroes—to say nothing of the negroids who are passing as whites. The acknowledged Negroes comprise over

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ten per cent of the population. A large proportion of these have white blood.

A prominent Negro—an octoroon—once said to me: “Our problem is a very simple one. We are breeding it off the map.”

Is anybody stupid or blind enough to contradict him?

Let our friend who is so deeply concerned at the danger of three million Caucasians—whom he himself, if taken literally, regards as supermen—dominating this country, tackle the real menace to America.

To those who believe that the Negro is not inferior to the white race, the problem, of course, will give little concern, but I fancy that—rightly or wrongly—the majority of the whites in this country think differently, and also believe that this is a “white man’s country.”

But we go blindly on, enacting laws against intermarriage of blacks and

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whites (worrying not at all over the illicit relations between the races), and fatuously believing that we can legislate against biology.

We further "jolly" ourselves by assumptions that would discredit the reasoning faculties of a child. For example:

"A single drop of black blood makes a man a 'nigger'—we always can detect it; and anyhow, white blood sterilizes the Negro."

The Southerner complacently says: "We know how to handle the race problem. We make the Negro keep his place."

Well, perhaps he does, and then again—Judging by the "breeds" one sees in the South, and recalling certain phases of race sex relations during and since slavery days, it would be more to the point if the whites were taught to keep their "place."

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The latter remark applies equally to the North.

Granting that this country becomes negroid—and this seems to me unavoidable—and granting further, that the race will be deteriorated by becoming negroid, the United States is destined to be the weakest link in the Caucasian international chain.

When the yellow races begin hammering on that chain—and this I believe to be inevitable—they will begin operations on the weakest and most exposed spot—the United States. This will be the beginning of the end of Occidental civilization.

The American attitude regarding the “assimilation” of dark-skinned races sometimes is amusing. In an editorial upon the undesirability of the Japanese in this country, one of our leading newspapers said that “a race with a pig-

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mented skin" could not "assimilate with one with a non-pigmented skin."

We will lay aside the matter of the relative amount of pigmentation of skins of various peoples—and of individuals of the same race—and say nothing of biologic "bulls" and ask:

1. Is not the Negro an ultra-pigmented race?

2. As there are about 12,000,000 Negroes—to say nothing of unrecognized negroids—in this country, and as amalgamation with the whites is rapidly taking place, and, further, inasmuch as we regard this complacently, why get excited over a few thousand Japs?

I am opposed to Jap invasion, but not on such illogical grounds.

Incidentally, I'll wager that the aforesaid newspaper man hasn't "guts" enough to tackle the real "pigmented" menace, and apply to it the same arguments as that above quoted.

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Editorials against biology are as ineffective as is legislation.

Possibly the Jew may continue to be more particular than the Gentile has been up to date, and resist amalgamation with the Negro. If so—and if our Jew-baiter is correct in his assumption that the Jew can and will dominate this country—the situation will not be so bad for the then few remaining white Gentiles. The spectacle of millions upon millions of negroids dominated by relatively a handful of Jews will have some redeeming features.

Are we to assume that the Jew alone can save America from eventual domination by the yellow hordes of Asia? Logically, he is our only hope—again assuming that he has the qualities and ambitions that our Jew-baiter assigns to him.

In passing, I wonder what the precise

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situation now is. It would be interesting to know how many of the several thousand white women in Chicago who are the wives and concubines of Negroes are Jewesses. Would it not be interesting, also, to know what proportion of the "breeds" we meet every day have Jewish blood?

Pride of race has some redeeming features, after all—but it would be the Jew, not the Gentile, who would be flattered by the Breed-Negro statistics.

It readily will be seen that my advocacy of amalgamation of Jew and Gentile does not imply that I would like to see the Jew follow the example of his haughty "superiors," the white Gentiles, by including the Negro within the scope of that amalgamation.

THE PRICE

If the Jew elects to live in America, and wants to live in comfort and happy-

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ness, he must adapt himself to the ways of the great Gentile majority insofar as his conscience is not completely compromised. (We'll stretch that a bit for him, too.)

The Jew can do much for himself, if he will just forget that he is a Jew, and do the best he can to make others forget it. Whenever and wherever he finds that he does not "fit" into his environment, let him ask himself "Why?" Having ascertained "why," let him try to eliminate it. Let him acquire the "veneer" which the "Romans" demand. The Romans may not be right, but as there are 109,000,000 of them (once again, including those ultra-refined, and desirable American citizens, the Negroes), and only 3,000,000 Jews, the wise course is obvious.

We Gentiles, of course, are ultra-perfectos—we don't have to bring wit-

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nesses. We "acknowledge the corn"—and as we are in the majority, the Jew can take his choice; try to "fit in," or pay the price. *Many of his woes and embarrassments are due to his unwillingness to fit in.*

Financial success gets the Jew recognition and toleration only whenever and wherever the average Gentile needs him and his dollar—after that, the "dead line." It is for the Jew himself to "hammer" at that dead line—by striving for adaptation.

Auto-segregation elsewhere has helped the Jew to survive, it is true, but it is not necessary in America. Furthermore, as a distinct race, I can see, as elsewhere indicated, no reason for his survival. As an individual he may be constantly in social "hot water," but he is in no more actual danger to life and property than are the rest of us.

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AGAIN SPEAKING OF MENACES

Speaking of the evils of auto-segregation of aliens: It is worthy of comment that the "Black Hand" is not a product of the Ghetto, which is law-abiding. The Jew who takes to crime makes a thorough job of it, it is true, and, as in every other field of human activity, is a "star" at the game, but, on the average, his qualities of citizenship compare very favorably with any race that could be mentioned.¹

There are certain qualities possessed by the Jew, which, with all races and in all countries, make for good citizenship—notably his love of family, sobriety, industry, and loyalty to his friends. In business his motto often is *caveat empator*, but he has excellent company—and outside his own race. Possibly his intelligence makes him more conspicuous

¹Instead of Jew-baiting, how would it do for our critic to start a crusade against some really undesirable aliens, who are a "law unto themselves"?

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by enabling him to exploit the other fellow more frequently and to better advantage. Then, too, we pay more attention and resent it more, when the Jew exploits us. It makes a difference "whose ox is gored."

The auto-segregation of the Jew—albeit fostered by anti-Semitic pressure from a Gentile environment—is bad for all parties concerned. It is my belief that the government should in every possible way discourage segregation along racial lines. Ghettos, Little Sicilys, and Little Bohemias do not make for good citizenship. The attitude of certain "hyphenates" during the recent war proved this.

In a certain town, situated barely outside of the corporate limits of Chicago, sedition was openly expressed by persons of prominence—"German-Americans," who had prospered exceedingly under the United States flag. The

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Mayor and the leading clergyman of the place were the chief factors in this sedition. After a visit from operatives of the United States Secret Service—at the request of a loyal American-born German—open preaching of sedition ceased, but secret meetings of German sympathizers went on just the same, until the draft came, and the seditious ones saw some of their own flesh and blood start for the American firing line in France. In another town hard by, are residents who were born in the place, yet cannot speak English. There are two schools in the town, one presided over by an English-speaking teacher, and another in which everything is taught in German. Nearly all the children of the town attend the latter. *Why should American citizens pay taxes to support the former? What's the use?*

I believe that the fellow who asks for our hospitality, and for the protection

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of the Constitution and the flag, should try to deserve it, and should show due appreciation of his opportunities. If he does not, then let us lead him to the nearest port, face him toward the place he came from, and kick him so hard that he never will stop going until he gets back home. (I have no objection to his stopping half way, however, if the water is deep enough.)

If a Jew, Irishman, Italian, Englishman, or an individual of any other race, is not more American than anything else, fire him out.

There is no room in our “melting pot” for aliens who will not fuse. Let all hyphenates get rid of their hyphens or quit. *America for Americans—first, last, and all the time.*

SHOULD THE JEW AIM AT RACIAL PERPETUATION?

Is there any really good reason for the perpetuation of the Jew as a dis-

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tinct race in America? Why should the Jew, or any other white alien in this country, desire to perpetuate his race as such—more especially as he thereby acquires a handicap? Concern for his children, and for his children's children, should impel him to lay aside race egotism and orthodox religious beliefs, insofar as the latter may be impediments to assimilation. Is he not quite as capable of loving his children by a mate of another race as he would if they were “full bred”? And, if he betters the chances and increases the happiness of his children, why not make a try for it? In any event, there is no other answer to the most serious of his problems.

Apropos of the “Zionist movement”:

The question of the Jew having a “country” of his own, may well give rise to differences of opinion. So far as America is concerned, we offer him, not a country, but a fair share of it. (We assume that he does not want it all.)

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Will he accept it on reasonable terms in the imposition of which we shall have a voice, or will he insist on his own terms? Personally, I think he is willing to meet us half way.

As for the “nation within a nation” stuff, there should be, and soon will be, no room—and absolutely no tolerance—for any other nation but the American, within the boundaries of the United States. Those who believe in such a “nation” would better read the handwriting on the wall. The “hyphenated” citizen please take notice.

In this country there is no logical reason for the Jew to select the lines of least resistance, and he never will disembarrass himself of certain impedimenta, until he makes “oodles” of individual sacrifices and faces social stress more gallantly than he does now. The instinct to “huddle” together in times of stress and storm is a natural one—and is both lower animal and human—

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but sometimes it is the worst way out.

I do not believe that the religious barrier—which is largely self-raised—is insuperable for the Jew. I notice that education brings great liberality to the Jewish mind—more upon the average than to the Gentile—and that, when he forsakes the faith of his orthodox fathers, he usually becomes a free thinker, or an agnostic. He is a pretty shrewd reasoner, and when the leather spectacles of orthodoxy and ignorance fall from his eyes, and the light of knowledge illumines his brain, he sees some things more clearly than do most folk. As for the reformed Jews, they are so liberal-minded that they put some of the expounders of Christianity—notably certain Gentile preachers—to the blush.

A NEUROTIC RACE

The Jewish obviously is a neurotic race. Centuries of hardship, grinding

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soul-and-body-racking poverty and oppression, suppression, persecution, privation, and racial intermarriage are all sufficient explanations.

The history of the Jews is a dark, grim tragedy, splotched with red and enlivened chiefly with the agonized protests of those who suffer the lack both of bread and the milk of human kindness. Such a racial history is not good for either racial or individual "nerves."

The neurotic constitution accounts for many traits of which the Jew is victim. He is sensitive to a degree, given to introspection, and likely to alternate between mental exaltation and fits of extreme depression. In these things he differs not at all from some of the rest of us, save that his average of neuropathy is higher, and, therefore, the Jewish victims of it are relatively more numerous. Then, too, we dwell on it more, simply because he *is* a Jew.

Considering his neurotic tendencies,

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it is worthy of note that proportionately, the Jewish race contributes less to prostitution, pauperism, and crime than does any other race in our "Melting Pot." Rarely is the Jew a burden on the public—his race takes care of its own.

As for the Jewish charities, the well-to-do Jew rarely is permitted to evade contributions. When he does evade them, he is regarded by his brethren as *déclassé*. And he does not limit his benefactions to his own race. One of our most public spirited citizens, whose benefactions run into many thousands yearly, is a Jew. No objections are raised to his dollars, but while a Gentile social system absorbs his dollars, he gets no recognition for himself—because he *is a Jew*.

It was a Jew who wrote:
"All other means of distinction are denied him. He must rise by wealth, or

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not at all. And if, as he well knows, to insure wealth will be to insure rank, respect, and attention in society, does the blame rest with him who endeavors to acquire wealth for the distinction it purchases, or with that society which so readily bows down to the shrine of Mammon?"

The author of this was not a good pleader. He should have called attention to the fact that the Jew rises, not because he has money, but because he has brains—by which he rises and gets the money. This secures the respect of the Gentile—for the money, and for the power and prestige which it brings the Jew—but only when the Gentile needs him. For the Jew himself, nothing, at any time when we can "get away with it."

SOCIAL RECOGNITION

Social recognition, at least of the Jew, can't be bought—by paying for it in ad-

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vance, even under the camouflage of “charity and benevolence”—and both method and results are not creditable to the Jew’s talent for bargaining.

A fact which to me seems peculiar is that even the intelligent, high-class Jew so often permits himself to be cajoled by Gentiles into liberal financial support of various public enterprises, although the very persons who solicit his aid draw upon him the social “dead line.” Self-respect, it would seem, should suggest the demand for recognition of himself and his race, as well as of his money.

Considering his pride of race and resentment of the obvious discrimination against him, the Jew should be consistent—which he not always is. When the chance arises to slip under the “big tent,” he sometimes takes advantage of it.

A certain prosperous club in this city was founded by Jews. Many of the

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original Jewish members have dropped out. Many, however, remain. Some years after its organization the club began to refuse admission to Jews. Did those who were already members resign? They did not. Had they done so, the aforesaid club would soon have been "on its uppers."

Another club in this city is so exclusive that it not only objects to Jewish blood, but also resents business and matrimonial alliances of prospective members with Jews—of which more anon. Everybody knows this, yet Jews—and prominent ones—often accept entertainment at this club. But it is not always thus:

A certain fashionable hotel in the far West, for many years owed most of its prosperity to Jews. Its Jewish patronage was wealthy and high-class. Dazzled by war and post-war prosperity—

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and probably influenced by the recent orgy of Jew-baiting—the proprietor “burned his bridges behind him” and announced that, beginning with next season, no more Jews would be received as guests.

Every Jew in the hotel sought other accommodations, it is said, whereat our Boniface—which should be “Bony-head”—mourned, and wept salt tears, and beat his breast full sore, saying, “I didn’t think they would leave me before the close of the season.”

What under heaven *did* he think?—I wonder.

Metaphorically, that landlord now is wearing crêpe of somber hue, and next season, he probably will require a few extra yards of it, for much fewer “Johnnies with the open hand” then will hie them westward, seeking opportunities to spend war profits and ungodly high wages.

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WHEN THE LID COMES OFF

Speaking of "suppression," and a neurotic constitution:

As already intimated, the American Jew is a Jew with the "lid off." Liberty and opportunity are new to his race. Is it surprising that he sometimes should "slop over"? Even the colt, long confined to the stable, when set at liberty kicks up his heels, neighs vociferously and buries his nose to his eyes in the clover. I wonder that some Jews do not talk with their feet as eloquently as they do with their mouths—and hands. I wonder also, that the Jew has not even more temperament in his "cosmos." Some of them have plenty of that temperament, as it is, and have to pay the price of it in any social system into which they chance to be precipitated—and so do the people around them, albeit not to the same extent.

Apropos of "motes" and "beams":

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A Jewish friend of mine, alluding to a prominent and rather noisy Gentile, said: "Now, take that gentleman for example—his breezy, blustery manners merely stamp him as a darned good fellow. If I should make myself as much of an exclamation point as he is, everybody in the room would wonder how that loud-mouthed Jew ever got in here."

Comment cela!

*O wad some Power the giftie gie us
To see ousrels as ither see us!*

A neurotic people, which in all countries but ours—with the possible exception of Great Britain—has been forced by fear to humility; forced to cringe; a people with suppressed emotions precipitated into such an environment as America affords naturally might be expected to effervesce—to show some "boiling over" of emotions in various directions. Poise will come, but it will

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come slowly. Should we not be tolerant meanwhile?

Belonging as he does, to a race of martyrs, and with an underlying neurotic racial constitution—to say nothing of individual acquirement—it is not remarkable that the Jew has the temperament of the martyr. As already intimated, this temperament sometimes gives “sorrowful joy” to its possessor, just as the direct antithesis of racial sensory obtundity and stoical temperament make the Indian callous to pain and grief.

The “martyr” stuff will have to be overcome—the Jew will have to lose his taste for it, as a step toward assimilation.

Consideration for the rights and feelings of others is not always the Jew's strong point, and he often shows a pre-dilection for the center of the stage.

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We, of course, resent this the more, when we want it ourselves.

There are, however, many quiet, unobtrusive, cultured, refined Jews. It is up to them to help "revise" the race upward. We Gentiles, of course, ought to set the example—we have still more "revision" to do, for there are more of us, but the Jew would better not wait for us. If the cultured and refined Jew only will put the "soft pedal" on the "he who runs may read" variety, and teach him poise and a little self-effacement, he will have made a great forward and assimilative movement for his race. The Jew must not "bore" us.

The most apt extant definition of a bore is "a fellow who always is talking about himself when you want to talk about yourself." This probably was written by a Gentile. We once in a while are honest with ourselves.

Yes, the Jew really must become an example for the rest of us.

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Whatever our failings may be, however, the Jew must not forget the "majority" argument. Please note that I have not said anything about the "intelligent" majority. "There ain't no such animal."

Possibly the Jew is so intelligent because he *is* decidedly in the minority. All the same, he must compromise with, and socially defer to, the 109,000,000 (to include our 12,000,000 Negroes who, the Constitution says, are "equal rights" folk).

Our Jew-baiter's chief objection to the Jew seemingly is his genius in various fields of human endeavor.

Genius and neuropathy are closely allied—the Jew comes honestly by both.

Genius has its foibles, it is true, but the only question to decide in the case of a given genius is: "Has the world paid too high a price for that genius?"

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(The genius himself always pays “too high a price.”)

Our critic would have us believe that the world has paid too high a price for the genius of the Jew—but by a multiplicity of his own statements proves himself egregiously in error.

MAMMON AND BRAINS

Speaking of “megalomania”:

One of the great faults with the American public is its aggrandizement of business prestige and wealth. “Success” spells power—to the man in the street it means brains. The press, knowing this American weakness, fosters this fatuous notion at every opportunity. Everybody worthy of note by the press is “wealthy.” The woman who runs away with the chauffeur always is “wealthy.” The male defendant in a divorce suit is “wealthy.” Everything, both the creditable and the

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discreditable, is charged up to the account of the wealthy. All that one has to do to become "wealthy" is to get newspaper mention. Notoriety is better for the purpose. The Jew was quick to discover this, but fails to see its application to the latest and most virulent crusade against him.

As Mammon always has "brains"—and a fine mental equipment—our successful men are interviewed, and their opinions sought on every conceivable subject, from politics to the latest theory of the morphology of the comet's tail. The rumblings of gas in their conversation are mistaken by the press for ideas. This is immensely flattering to the recipient of the press adulation, and it is no wonder that the "success" develops megalomania incidental to an excess of ego in his cosmos—or, as one of my medical friends expresses it, "enlargiasis of the coco."

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Having begun to believe that the public estimate of him is correct—"and then some"—our "success" becomes so swollen with pride that a war blimp looks like a toy balloon beside him.

To be perfectly fair is my one great ambition, and I will admit, here and now, that some scientific men similarly fall a willing prey to hero worship—and not American scientists alone, by any means. The eminent foreign scientists who have fallen for spiritualism, clairvoyance, and their "kidney," are cases in point.

And so, the Jew must not judge some of his critics too harshly. The antics of some of them remind one of the story of the girl who was flattered so much by her sweetheart that, as he expressed it, she grew "too darned proud" to speak to him.

When a man is badly "spoiled," he sometimes is like over-ripe and decaying

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olives, very poisonous. The responsibility of the dangerous transformation in the man, like that of the fruit, should not be laid at the door of the subject of the change. This, of course, does not imply that the fruit should not be thrown out, or the man “swatted.”

With apologies to *Æsop*:

There once was a stupid old black crow, who had acquired a huge piece of cheese. He flew with it to a limb of a tall tree, and prepared to have a feast at which “Lucullus should dine with Lucullus.”

A wily fox who chanced to pass that way caught sight of the crow and his banquet-to-be, and resolved to secure the cheese for himself.

Knowing the self-conceit of “successful” crows, the fox called a meeting of the Ways and Means Committee of his brain and reasoned in this wise:

“If I flatter that old bird sufficiently, and make him think that a crow who has

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amassed much cheese can sing grand opera, or at least speak eloquently and wisely to the multitude, he will open his mouth, and drop the cheese, and I will annex it.”

And so the foxy fox spake thusly:

“Oh, wisest and most lustrous, most beautiful and accomplished of worldly successes, give ear unto me—

“You have won many plaudits, by your wonderful talents and the marvels you have performed. But, you are hiding your chiefest treasure, your voice. Caruso has nothing on you. Listen, I pray you, to the *vox populi* and let us hear you sing.”

And the foolish crow mistook the egotism in his cosmos for “the call,” and the voice of the foxy fox for the *vox pop.* and began singing.

And the song was—

“I Didn’t Raise My Boy to Be a Soldier.”

And as soon as he opened his mouth,

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the cheese fell into the foxy fox's hungry maw.

And the foolish crow went hungry, whilst the wily fox ate the cheese, and rubbing his belly said:

“Verily, the *Vox Pop* is the *Vox Dei*—and there is great joy in the Department of the Interior.”

And the crow wept full sore.

The moral of which is, that when fortune has smiled upon you, it is best to let well enough alone, for a swelled head may “spill the beans.”

FANATICISM IN THE AIR

Our Jew-baiter's plea might be classed as one of “Confession and Avoidance.” His “fine phrensy” is merely a “sign of the times.” It is but another symptom of the nerve-shattered condition of the world at large that followed the war—and from which the world will not soon recover. This underlying general neurosis is taken

advantage of by myriads of reformers—long-haired men and short-haired women—persons who think they think—and in some instances, who like to “titillate” their own evil minds with all sorts of subjects and reforms, from prohibition to saving the world by sometimes ill-advised, illogical, and impractical attempts to suppress vice, and stamp out venereal diseases. These social scavengers fall down on their self-assumed job and take it out in thinking. And oh, Lord, how they do love to “think about it!”

In the wake of the long and short-hairs, come self-interested wielders of social bludgeons and poisoned pens, who have some special axe of their own to grind.

BLASTING AT OUR LIBERTIES

Fanatics, reformers, and persons with axes to grind are not slow to take advantage of our national weak spots. In

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the last analysis every nation is a "crowd." Even a superficial knowledge of crowd psychology is sufficient to enable one to see the dangers incidental to certain narrow, prejudiced, self-interested minds gaining control of our glorious country.

Liberty—the freedom of thought and action, for which our forefathers fought, bled, and died—is hanging in the balance. We are regarding with complacency attacks upon our liberties that should rouse us to a perception of even more serious danger. So complacent are we, that it is no wonder that the Jew-baiter sees his opportunity.

A people that will tolerate without stern rebuke the recrudescence of Blue Laws, might well be expected to tolerate an attack upon any class of our citizens by anybody.

The fanatics who are trying to pluck the "Sun" out of Sunday, are the same breed of cats as is the Jew-baiter.

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Who knows to what extent bigotry and intolerance are hand-in-glove with the Jew-baiter? We are a credulous and sometimes stupid people, and the wise ones with schemes know that there are times when almost anything can be "slipped over." And we are so consistent—as shown by the recent substitution of doctors' offices and drug stores for rathskellers—going from one extreme to the other. First, the honest physician practically was prohibited from prescribing alcohol as a life-saving measure, and then, the reactionary "buck" was passed to the doctor, and the attempt was made to give him the privilege of flooding the country with beer if he should so elect. "The people want beer, so let George M. D. do it."

Are we a nation of time-servers, hypocrites, and evaders of issues, or are we what our forefathers hoped and tried to make us? Does the Constitution really

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mean what it says—or is it not to be taken literally?

I wonder if by any chance the Blue Sunday agitation is aimed at the Jew. An orthodox Jewish merchant with two Sabbaths confronting him, would be in a deuce of a fix.

But there is a remedy: When the people of America appreciate the humor of certain things, and see how funny they themselves really are, they will laugh themselves back to liberty.

Was it not Voltaire who said that the way for humanity to get rid of an evil was to laugh it off the face of the earth?

We have almost lost our sense of humor—It is atrophying, and soon will be entirely gone—our sense of proportion was lost long ago—and we are “slipping,” but we surely will regain it.

Fanatics and other atavistic phenomena please take notice.

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Meanwhile, the high gods are laughing. Speed the day when we all can laugh with them.

But what remedy does our Jew-baiter advise for the salvation of the Gentile world? How shall we stop the onrush of the enormous Jewish horde of 3,000,000 ambitious human wonders. How shall we poor, feeble white Gentiles—only 97,000,000—and our 12,000,000 Negro fellow citizens be saved?

Surely, our Jew-baiter is not merely trying to sow seeds of racial hatred and discord. He must be altruistic in his motives.

But again, What is the remedy? A Russian pogrom? He really can not mean that. If he does not mean that, what is to be our inference—that we cannot stem the tide of 3,000,000 Jew supermen? Must our poor little 97,000,000 white Gentile “Nit-wits” and 12,-

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000,000 helpless “cullud” ones be overwhelmed, and sent into bondage by those 3,000,000 supermen?

“Perish the thought!” But how evade the “thought”? Pray, tell us.

Is our Jew-baiter really serious when he states that exposing the alleged diabolical world program of the Jews will stem the evil tide?

Does a diagnosis do more than point out the disease?

Now that Dr. Jew-baiter has made his diagnosis, we, the patient—the Gentiles—would like to know what he is going to do about it. Does he merely want to “stir” us all up?

Following closely upon the Mayflower, fourteen Jewish families came from England, and landed at Plymouth—a fair proportion of our hardy and much vaunted first families. I presume that their descendants can fairly be termed “Americans.”

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Jews did much in aiding us in proclaiming our liberties, and afterward securing them during the Revolution. Jews fought in the War of 1812, the Mexican War, the Civil War, the Spanish-American War, and the late World War.

In fighting—often dying—for America, were these Jews fighting for their country, even as men of other races fought, or, in the case of the Jew, is “fighting for his country” merely a euphemism?

When the final roll was called “Over There,” thousands of boys in khaki answered “Here,” to Jewish names. Hundreds upon hundreds more did not answer—because their voices were forever stilled. They lay ‘neath the poppies in “Flanders fields,” or elsewhere, in the blood-stained soil of war-torn France.

The names of some of the detractors

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of the Jew did not appear on the rolls of either the living or the dead. Money is a great power. It buys philippies against those whom one wishes to hurt —and establishes “safety zones” for slackers.

THE END

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